













POETRY.

From the London Patriot.

A DREAM OF THE FUTURE.

TO THE WORLD'S ANTI-SLAVERY CONVENTION.

In the deep midnight solitude

A vision o'er my spirit came;

Methought upon a mountain stood

A mighty angel robed in flame,

Who with a voice that shook the sphere,

Called to the nations, every one,

To gather at his feet and hear

That new era had begun,

And lo! he waved his giant hand,

And forth they came, from every land

Illuminated by the sun.

Thick as the dust o'er deserts driven

In clouds by the Sirocco blast,

From every region under heaven

TV innumerable millions passed.

Methought upon a boundless shore

Before my eyes outstretched they stood,

Sublime and vast, and evermore

Moved like the green leaves of a wood,

When storms amid their branches blow,

Rearing and shaking to and fro,

A fearful multitude.

With visage that outshone the sun,

No bright to heavenly love to men,

When they had gathered every one,

Methought the angel spoke again,

O'er all the listening earth his voice

Roll'd like the thunder passing by,

And bade the suffering lands rejoice

And praise their God that ru'd on high

That strife had drunk her full of gore,

And Peace should reign forevermore

On earth as in the sky.

The People bowed their myriad knees,

And deep murmurs of their prayer,

Like the conflicting roar of seas,

Broke forth upon the silent air.

He spoke again and all were dumb,

While peal'd the words o'er land and sea,

Rejoice, oh man, the hour has come,

When slavery shall cease to be;

The cry has risen from the sod,

From suffering millions up to God,

And all mankind are free.

No more shall nations slaves give birth

To babes for traders to trepan;

No more shall tyrants rule the earth,

Or man the enemy of man.

From West to East—from South to North,

The voice of rivalry shall cease,

And both the White man and the swarth

Shall see their mutual love increase,

And still white plenty crown the sod,

Shall both enjoy the gifts of God

In freedom and in peace!

"No more shall war afflict the day,

Or rapine obscure the sun,

The olden age has passed away,

And the new era has begun!"

He said and in a stream of light

Methought he vanished to the sky,

While all the people at the sight

Bowed low their heads in ecstasy,

And called each other to rejoice,

And shout with a triumphant voice,

Praise to the Lord my God on high!

The vision fled—O dreaming heart!

And shall the hour in slumbers lie?

Drop in the waking and depart!

Forbid it, oh relenting heaven!

Experience may obscure the beam

That hearts enthusiastic see;

But were perfection all a dream,

How could dark the truth would be!

Hopes of the just—if ye increase,

The strife begun shall never cease

Till all mankind are free.

CHARLES MACKAY.

MISCELLANEOUS.

From the Cincinnati Observer.

Pas est, ab hoste docetur.—E. V. Y.

Learn from your Enemy.

My advice to all ministers of the Gospel, but

to Episcopal Methodists in particular.

DEAR BROTHERS:

The following paragraphs are from the pen of O. A.

Brownson, of the Boston Quarterly Review; formerly, it is

said, a Unitarian clergyman.

"It may be supposed that we, Protestants, have

no priests; but for ourselves, we know no fundamental difference

between a Catholic priest and a Protestant clergyman.

"For our part, we yield to none in our reverence for

science and religion; but we confess that we look not for

regeneration of the race from Priests and Pedagogues—

they have had a fair trial. They cannot construct the

temple of God. They cannot conceive its plan, they

know not how to build. They dabb with untempered

marble, and the walls they erect tumble down if so much

as a fox attempt to go up thereon. In a word, they are

always league with the people's masters, and seek to reform

without disturbing the social arrangements which render

reform necessary. They would change the consequences,

without changing the antecedents—secure to men the rewards

of holiness, while they continue their allegiance to the

devil. They merely cry peace, and that too, when there

is no peace, and can be none.

"We say again, we have no objection to teachers of

religion as such; but let us have no class of men whose

profession it is to minister to the altar.

"But none of your hired priests, your 'dumb dogs'

that will not bark. What are the priests of Christendom

as they now are? Miserable panders to the prejudices of

the age—loud in condemning sin, but guilty of it, but

silent as the grave when it concerns the crying sin of

the time, bold as bold can be when there is no danger, but

miserable cowards when it is necessary to speak out for

God and outraged humanity. As a body they never

preach a truth till there is none whom it will indict."

The exasperated temper of this writer seems to indicate

a mind laboring under a horror of conscience for

past neglect of duty while he professed to be a preacher

of the Gospel. But whether he is confessing his own

sins, and those of his former associates in the ministry,

or not, he evidently writes what is in his soul, (sally dis-

temperately) he believes to be true.

The moral, intellectual, and civil difference between Bos-

ton, where he writes, and Constantinople, where he would

be "boasting" for writing as he does against the institutions

of the land, is largely owing to the labors of the

Protestant "Priests and Pedagogues" whom he is re-

sending to the lamp-post. He owes his freedom of speech

to the Puritan clergy who asserted it, at the hazard of

life, and the price of exile; nay, and perhaps his power

of speech, (for he speaks with power, though sparingly)

to the inspiration which his babyhood caught from one

of these same "Pedagogues" whom his reforming zeal

would consign to death with the company, though not

with the benefit of clergy! Sober-minded men have

been tempted to hint that France was better off, after

murdering even her popish priesthood than before.

But it is not my purpose to write a defence of the Gos-

pel ministry; (whom God will vindicate, if they are

"preachers of righteousness," even from a second deluge),

but to gather some instruction from the railing directed

against them. Sensible men, who have no interest in

being deceived, never believe error without some admira-

tion of truth, yet thousands in our land, of moral and in-

dustry habits, implicitly believe the teachings of Gar-

risson, Brownson, Kneeland, and others, that "Priests

and Pedagogues" (clergymen and school-teachers, are

"miserable panders to the prejudices of the age"—That

"ministers, doctors and lawyers are the Devil's trinity."—

That all human government is a "judicial inflection" upon

God's law—a punishment and not a blessing.

Let us inquire what there is in the present position and

aspect of the Gospel ministry in the U. States, which

enables vicious men and fanatics to persuade an increas-

ing multitude of our fellow-citizens who know us, that

we "dabb with untempered marble,"—that we "join with

the people's masters, and seek to reform without distur-

bating the social arrangements which make reform neces-

sary"—that we are "bold in condemning sin, but guilty of

it, but silent as the grave when it concerns the crying

sin of the times, bold as bold can be when there is no

danger, but miserable cowards when it is necessary to

speak out for God and outraged humanity."

I shall set down some facts of a general character which

seem to me calculated to aid Atheists, and other disor-

ganizers in their work of destruction.

I. The action of the last Old School Presbyterian As-

sembly, "on petitions against slavery."

The report of their committee was in these words:—

"Certain papers were put into the hands of the Com-

mittee on Bills and overtures, which papers are recom-

mended to the hands of those with whom they originated."

This monstrous report respecting petitions against the

enslavement of millions of our fellow-men in our midst;

passed an Assembly of ministers and elders without one

word of remark! This Assembly claims to be the sole

legitimate successor of that which, in 1818, "Resolved,

That slavery is an atrocious violation of the most precious

rights of human nature," so that no plea of extension

can be raised on the score of the Assembly's ignorance

of the "crying sin of the times" prayed against by the

petitions. The same body passed acts implying unmeas-

ured condemnation of alleged errors in faith and practice

in their quondam brethren, the New School, which the

great mass of them constantly, and solemnly disavow.

Now what I implore of the candid is this: Does not

the description of Reviewer Brownson apply to the

character of a majority of that Assembly, so far as

their course respecting the "crying sin" of slave-hold-

ing is concerned—loud in condemning sin, but guilty

of it, but silent as the grave when it concerns the cry-

ing sin of the times?

Does any one, can any one suppose that they were

restrained from condemning slave-holding, and constrained

to ensure its opposers by the love of God or man? The

institution of slavery has no charms to blind the eyes

of indifferent people. It is hated and abhorred by bad

men and good, excepting those only who are interested

in its continuance. The only possible inference which

the largest charity admits, is that the majority of that

Assembly acted in fear of diminishing their number, or

offending their individual supporters, or biased by the

influence of those who were interested, directly or indi-

cally, in slavery. Viewed with every possible allow-

ance, I see not how a convention of common party-

politicians—considering the same subject, could have

arrived at a different result, though acting professedly

on simple, selfish, party-principles.

III. The action of the last General Conference of the

Methodist Episcopal church.

This is summed up in the following resolution:

"Resolved, That it is inexpedient and unjustifiable for

any preacher to permit colored persons to give testimony

against white persons, in any state where they are denied

that privilege in trials at law."

This resolution passed, but the yeas and nays were not

recorded.

It is estimated that there are from 60 to 80 thousand

colored members in the M. E. church. If a white bro-

ther offends one of them, Christ commands him in Matt.

xviii, 15, 16, 17, "Go and tell him his sin between thee

and him alone."—But if he will not hear thee, then take

with thee one or two more."—And if he shall neglect to

hear them, "tell it to the church." i. e. give testimony

against him before the church authorities. Thus it is

seen that the resolution of Conference is a simple, bold,

unflinching abrogation of the command of Jesus Christ,

to many thousands of his professed children.

Note. The resolution does not impeach the veracity

of the colored members. A colored man may testify for

a white man or for a colored, against a colored man. Be-

sides the same Conference declare that they have no in-

terference to express or imply any distrust or want of con-

fidence in the Christian piety and integrity of the colored

members; while it exposes every one of their families to

invasion by the avowed or lust of the whites, without the

privilege of complaint. Its peculiarly refined and malig-

nant wickedness is seen in that Conference allows their

testimony for white persons, but not against them. It

uses their manhood to fence the white man's rights, but

sinks them to dumb brutes respecting their own.

The act of Conference cuts out the tongue of testi-

mony in every colored member, not only in the slave-sta-

tes, but in all free states where the civil law does the same.

Anticipating its unpopularity in Ohio, Indiana and Illi-

nois, W. A. Smith offered the following as a substitute

for the above, after a motion to reconsider.

"Resolved, That it is inexpedient and unjustifiable for

any preacher to admit persons of color to give testimony

on the trial of white persons in any slave-holding state

—provided, that when an Annual Conference in any

such state or territory shall judge it expedient to admit

such testimony—it shall be allowed to do so."

This substitute is identical with the first resolution

with two exceptions immaterial to its principle; viz.

It confines its operations to slave-holding states; and

"allows" annual conferences to rescind it altogether

if so disposed; i. e., if an annual conference in a slave

state should dare to brave a slave-holding public senti-

ment by the decision of the General Conference. The

yeas and nays were recorded on this substitute, and we

find among its northern supporters, Wm. H. Raper,

W. B. Christie, J. Young, Leonidas L. Ham-

line, S. Hamilton, J. P. Wright, of the Ohio Con-

ference!

What Northern preachers voted for the first re-

solution which now stands as the decision of the Con-

ference is known only to the God of the universe, and the

consciences of those who did it—an act so abhorrent to

religion and humanity, that if it were engraved on the

front of their churches, I believe that the Methodists of

Ohio would pull down their houses to erase it.

Now, with such facts in the hands of infidels, how

shall we save ministers of the Gospel from reproach? How

shall we answer the allegation of Brownson, etc. That

they are "miserable panders to the prejudices of the age—

loud in condemning sin, but guilty of it, but silent as the

grave when it concerns